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HOLY SCRIPTURE AND MISSIONARY ENDEAVOR
(Old Testament)

Rev. Charles O'Conor Sloane, S.T.L., S.S.L.

HOLY SCRIPTURE AND MISSIONARY ENDEAVOR
(New Testament)

Rev. Wendell S. Reilly, S.S.

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109 East 38th Street, New York City 16, N. Y.

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While at the Catholic University, during the academic year 1936-1937, he taught Biblical Antiquities in the Seminary course; and while an assistant at St. Patrick's Cathedral, New York City, from 1937 to 1939, he taught at the evening session of the Manhattan Division of Fordham University.

In September of 1939 he was appointed by Archbishop Spellman professor of Sacred Scripture at St. Joseph's Seminary, in which capacity he has served since, teaching General Introduction, the Old Testament and Hebrew.

* * *

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HOLY SCRIPTURE AND MISSIONARY ENDEAVOR

(Old Testament)

Rev. Charles O'Conor Sloane, S.T.L., S.S.L.

The Israelites of Old Testament days, once securely in the Promised Land, engaged in little or no missionary endeavors. Such is the testimony of their Sacred Writings. Filled with zeal for the law and their faith, they took pride in a Phinees and the Machabees, and sang the praises of men of renown and of their forefathers (Ecclus. XLIV, 1); but this zeal rarely took the form of proselytizing their neighbors or even the stranger within their gates. If anything, indeed, it took a directly contrary turn. "O my God," was their prayer, "make them like a wheel: and as stubble before the wind . . . Let them be ashamed and troubled for ever and ever: and let them be confounded and perish" (Ps. LXXXII, 14 and 18). In spite of this attitude, a few Gentiles, such as a Jethro, a Rahab, a Job, perhaps, and a Ruth, embraced the religion of the Jew and became worshippers of the true God of revelation. Evidence is, however, almost wholly lacking of any active attempt on the part of the Palestinian Jew to convert the Gentile. The preaching of Jonas and the presence of "proselytes" among the Israelites are only apparent exceptions to this summary statement.

But if the Old Testament describes very little missionary activity, it flings wide the door and opens the way to a world-wide field for such activity. Page after page reveals that the divine plan contemplated the eventual coming of the Gentile into the Kingdom of God on earth. Nowhere in the Old Testament, it is true, do we read "Go, therefore, and make disciples of all nations" (Matt. XXVIII, 19), but in it we read "Ask of me and I will give thee the Gentiles for thy inheritance" (Ps. II, 8) and "All the

kindreds of the Gentiles shall adore in his sight" (Ps. XXI, 28. Cf. Ps. CXVI, 1). Such is the burden, repeated over and over again, of the Messianic prophecies, beginning with the earliest in the book of Genesis and ending with one of the latest in the time of the prophet Malachias. The language may be more or less comprehensive, more or less explicit; its meaning is always the same. In all cases, the beneficiaries of the blessings which the prophecies promise are not only the Jews but also the Gentiles. So that if the Jews did not themselves engage in missionary activity, nevertheless their sacred writers and their prophets preached a faith so universal in character that it necessarily formed the basis and supplied the motive for such activity. Israel is to be a light to the Gentiles, and they are to be her ornament and beauty (Is. XLII, 6; XLIX, 6 and 18; LX, 7).

In the pages that are to come, the universal character of that faith will be illustrated by a consideration of some of the outstanding Messianic prophecies of the Old Testament. The point of view will always be that they contemplate the entrance of the Gentile into the earthly Kingdom of God. Briefly thereafter some questions that are suggested by the preaching of Jonas and by references in the Septuagint to proselytes will be considered. For more extended treatment approved commentaries and dictionaries of the Bible should be consulted.

Outline

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II. ACTUAL MISSIONARY ACTIVITY

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III. CONCLUSION

1. Psalm LXXI.

(I) *The Bases and Motives of Missionary Activity*

(1) All mankind, from the first, was destined to share in the blessings of the Messianic Kingdom.

Genesis III, 15

The earliest of all Messianic prophecies, uttered to Adam and Eve when they stood in the Garden of Eden, "the only two of mankind, but in them the whole included race," makes it clear that all mankind is destined to have a share in the blessings of the Messianic Kingdom. In the third chapter of Genesis we read the familiar story of how the serpent urged Eve to eat of the forbidden fruit, and of how Eve in turn gave of the fruit to Adam, who did eat. In his sin sinned all mankind. The Lord God was quick to call the three to account. He questioned first Adam, then Eve, and last, the serpent. Then followed the condemnations. First, the serpent: "Thou art cursed among all cattle, and beasts of the earth" (Gen. III, 14).

At this point the Lord God might have been expected to go on immediately to condemn Eve and Adam; but this Lord "is patient and full of mercy" (Num. XIV, 18), and even when angry will remember mercy (Habc. III, 2); and here His infinite mercy becomes manifest. "As I live, saith the Lord, I desire not the death of the wicked, but that the wicked turn from his way and live" (Ez. XXXIII, 11). So before condemning Eve and Adam, the Lord said:

> *I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel (Gen. III,* 15.)

Through her seed, the woman is to score a complete victory by crushing the seed of the serpent. The seed of the woman, then,

is the beneficiary who is to enjoy the promised blessing of triumph over the serpent. But whom does *seed* include? The Jew only? The Gentile only? All mankind?

Seed, in the language of the Old Testament, often means offspring or descendant. On the birth of Seth, Eve says, "God hath given me another seed" (Gen. IV, 25). In this sense the term may be taken in several ways. It may be taken individually to refer to a single, individual descendant, as in the verse just quoted. It may also be taken collectively to refer to descendants in general, as when God establishes His covenant with Noe: "I will establish my covenant with you, and with your seed after you" (Gen. IX, 9). Or it may be taken in a sense that combines these two meanings: collectively of descendants in general, but at the same time individually of one of those descendants preeminently. It is no doubt used in this twofold sense when God speaks to David: "And when thy days shall be fulfilled . . . I will raise up thy seed after thee . . . and I will establish his kingdom. He shall build a house to my name: and I will establish the throne of his kingdom for ever" (II Kgs. VII, 12-13). The prophecy can scarcely refer to one offspring alone, since the kingdom is to last well beyond a single lifetime; it must therefore refer to the descendants of David taken collectively. But at the same time of one descendant preeminently, since of only one of David's line may it be said that his kingdom and his throne are to go on forever. *Seed* must then refer to that one of his descendants preeminently.

It is in this combined sense that the term is used in Genesis III, 15: collectively of the descendants of the woman in general, but individually of one of them preeminently. Individually and preeminently the reference is to the one who is to achieve this victory, the Messias, Christ; collectively the reference is to all others who are to share in the blessings of the victory. These others are those who are in the state of sanctifying grace. For all such are one in Christ (I Cor. XII, 12-13); and all such, thanks to this intimate union with Him, share in the victory (Gal. III, 24-28). But among these are the Gentiles. Thus the first Messianic prophecy, interpreted in the light of its fulfilment, makes it clear that all, in so far as one with Christ, are to be the beneficiaries of

its promised blessings; and that "whether Jews or Gentiles" (I Cor. XII, 13). From the first, then, the Gentile was destined to share in the blessings of the Messianic Kingdom.

(2) The universal character of the Messianic Kingdom.

(A) The geographical extent of the Messianic Kingdom.

I Kings II, 1-10

When Anna had carried the infant Samuel to Silo to lend him all the days of his life to the Lord, she hallowed her act with a prayer. This prayer or canticle is traditionally interpreted as Messianic in character. Its language is so like that of undisputably Messianic passages that this point need not be labored. "My spirit rejoices in God my Savior," "he has filled the hungry with good things, and the rich he has sent away empty" (Lu. I, 47 and 53)—how these words of the Blessed Mother carry one's thoughts back to those of Anna! And in this canticle we read:

> *The Lord shall judge the ends of the earth; and he shall give empire to his king (I Kgs. II,* 10*).*

Anna says that the Lord "shall judge the ends of the earth." If she is speaking of Samuel only, these words mean that he is to judge within the limits of the land of Israel, of Palestine. If she is speaking also of the Messias, of the Lord's Christ, they can only mean the entire inhabited and inhabitable world. So that in terms of territorial extent the Messianic King is to be limited in his jurisdiction not by the confines of the Holy Land, but only by the earth itself.

Were this expression without parallel in the Old Testament some difficulty might be found with this interpretation; but the same or very nearly the same thing is said time after time of the Messianic Kingdom. "Ask of me, and I will give thee . . . the utmost parts of the earth for thy possession" (Ps. II, 8); "all the ends of the earth shall remember and shall be converted to the Lord" (Ps. XXI, 28). These are all modes of expressing the remot-

est parts of the world, to which the prophecies foretell the rule of the Messias will extend.

(B) The ethnological extent of the Messianic Kingdom.

In the broadest of terms Genesis III, 15, promised that all mankind should be the beneficiaries of the Messianic blessings. I Kings II, 1-10, and kindred passages indicate the geographical extent of the Kingdom. But, it may be asked, granting that these passages point out in geographical terms a spread of the Messianic Kingdom to the utmost ends of the earth, yet may this not mean that the Jews in time are to spread over the world and rule it from corner to corner, and that it is the Jews only who are to be judged? As if in anticipation of this question, the expressions vary sometimes from the purely physical aspects, which we have just seen, to describe the extent in terms of the far-flung inhabitants. "All the kings of the earth shall adore him: all nations shall serve him" (Ps. LXXI, 11); and "all the nations thou hast made shall come and adore before thee, O Lord" (Ps. LXXXV, 9). In Psalm XCV, 13, (and also Psalm XCVII, 9), the two modes of expression are combined: ". . . he cometh to judge the earth. He shall judge the world with justice, and the people with his truth." So, too, Isaias: "Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth" (Is. XLIX, 6. Cf. also Is. XLII, 6; LX, 3, and Psalm XVII, 50). The beneficiaries of this justice, truth, and equity (Ps. XCVII, 9) are to be not only the Jews who chance to inhabit the distant lands, but also the Gentiles.

Genesis IX, 20-27

When Noe awoke from the wine, and "when he had learned what his younger son had done to him" (Gen. IX, 24), he cursed Chanaan, the child of this offending younger son Cham; but he prayed that certain blessings might descend on his two other sons. Of Sem Noe said, "Blessed be the Lord God of Sem" (Gen. IX, 26). This praise of God is by way of anticipatory thanksgiving on the part of Noe for the fact that Sem and his descendants are to

be faithful to God, and that for that faithfulness they are to be rewarded with spiritual blessings, among them the privilege of protecting God's revelation and of eventually giving to the world the Messias. Turning then to Japheth, Noe said,

> *May God enlarge Japheth, and may he dwell in the tents of Sem (Gen. IX, 27).*

With these words, Noe prays that God may give Japheth a double blessing. First, he prays that God may "enlarge" him, that is, that God may give Japheth a large posterity. He prays in the second place that Japheth "may dwell in the tents of Sem," that is, that Japheth may have a share in the blessings which are to be the inheritance and the glory of Sem. But that which Noe prays may come to Japheth he prays may come to him not only, but to him and his descendants. This conclusion is implicit in the first part of the prayer. And who are the descendants of Japheth? His generations are given in the opening verses of Genesis X, and after listing his sons and his grandsons, the chapter reads, "By these were divided the islands of the Gentiles in their lands" (Gen. X, 5). The descendants of Japheth are the Gentiles. From this second Messianic phophecy we may conclude that the Gentiles, by sharing in the glory that is to be Sem's are to be among the beneficiaries of the promised blessings.

Genesis XII, 3

Of the line of Sem was born Abraham. When he received his divine call, the Lord said to him,

> *I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindred of the earth be blessed (Gen. XII, 3).*

"All the kindred of the earth" are to be blessed. The promise made here to Abraham is repeated to him in Genesis XVIII, 18, and Genesis XXII, 18. The same promise is made to Isaac in Genesis XXVI, 4, although the terminology is slightly different. This time it is "all the nations of the earth." And these promises

to Abraham and Isaac are repeated in Genesis XXVIII, 14, to Jacob; but once again in terminology slightly different: "all the tribes of the earth." But whether it is all kindred or all nations or all tribes, in every case the promise is unqualified; it must mean that the beneficiaries are to be all mankind, that all mankind is destined to have a share in the divine blessings, through Abraham and Isaac and Jacob.

The most authoritative interpretation of this passage is given us by St. Paul (Gal. III, 7-8). He tells us that those who are to enjoy the blessings that spring from the faith of the first Patriarch are "the children of Abraham." Children is here used not alone of children by the flesh (though these need not be excluded), but of those also who are morally descended from Abraham because of the possession with him of a common quality. Even as the wicked are the seed of Chanaan (Dan. XIII, 56) and the good the seed of God (Mal. II, 15), so here those who share his faith are the children of Abraham. And those who share his faith share his blessings. The test is not one of flesh, but of faith. By such a test, none need be excluded. The reward of faith "being derived . . . not from the flesh but from the spirit, it is not the appanage of a race; it is the privilege of all believers" (Prat, *The Theology of St. Paul,* Vol. I, p. 179).

Genesis XLIX, 8-12

On his deathbed Jacob hands on the blessings:

> *The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent; and he shall be the expectation of nations (Gen. XLIX,* 10).

"Nations" includes, of course, the non-Semitic nations, namely, the Gentiles. Before giving the traditional interpretation of this passage, the meaning of the word "expectation" requires clarification. It may be taken in either one of two senses. It may be taken as rendered in the English, as "expectation"; it may, however,

also be taken, from the Hebrew, as meaning "obedience." Both senses, in turn, will be applied.

With this preliminary explanation, then, the verse means that the Gentiles, either (a) stand in eager expectation of the blessings which are to be theirs; or (b) they will render to the one through whom the blessings are to come, all due obedience. In either case, the Gentiles are the beneficiaries, as (a) at last they enjoy what they have expected, when the "desired of all nations shall come" (Agg. II, 8); or as (b) they render obedience to one *cui servire regnare est*.

Isaias II, 2-4

That all nations would turn to God is thus clearly brought out in the Pentateuch. The same thought recurs frequently in the prophets. Among the earliest, Amos refers to it when he promises that the tabernacle of David will be raised up and rebuilt, and the name of the Lord invoked upon Edom and all nations (Am. IX, 11-12. Cf. Acts XV, 13 seq.). They will be the Lord's, for to Him belong those upon whom His name is invoked: thus, when Jacob adopted the two sons of Joseph, he said, "let my name be called upon them" (Gen. XLVIII, 16). Thenceforth, the boys Ephraim and Manasses belonged to Jacob. Isaias develops the thought of Amos:

> *And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it (Is. II, 2).*

The opening words, "and in the last days," leave no doubt that here is a Messianic prophecy, a prophecy to be fulfilled in or with or after the coming of the Messias. Such is ever the force of these words (Os. III, 5; Jer. XXIII, 20, and many other places). as appears especially in the use made of the expression by the writers of the New Testament: "Foreknown indeed before the foundation of the world, he has been manifested in the last times

for your sakes" (I Pet. I, 20). And how reminiscent of Genesis are the words that follow, "all nations"! "All nations shall flow unto it," unto "the mountain of the house of the Lord," "the house of the God of Jacob," that is, to the Temple on Mount Sion. The Temple is mentioned as a symbol, the visible manifestation of the true God, who is to be adored in the fulness of time "neither on this mountain, nor in Jerusalem," (Jn. IV, 19 seq.), but in the Church of Christ, the new house of God: and the glory of this last house, in the words of Aggeus, shall be more than that of the first (Agg. II, 10).

To this house set on the mountain all the nations shall flow, a mighty stream of people such as used to flow in unnumbered multitudes from every corner of the earth to the markets of Babylon, the great (Jer. LI, 44). "Lift up thy eyes round about and see: all these are gathered together, they are come to thee. Thy sons shall come from afar and thy daugthers shall rise up at thy side . . . And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee . . ." (Is. LX, 4 and 11). The Gentiles will go to the mountain to learn and to do the will of God: "He will teach us his ways, and we will walk in his paths"; for there they will find the Lord of Hosts (Is. XXIV, 23, and XXV, 6), the Holy One of Jacob, the God of Israel (Is. XXIX, 23), and there too in due time they will find the Messias, the root of Jesse (Is. XI, 9-10). In their joy they will sing a hymn of praise: "Sing ye to the Lord a new song, his praise is from the ends of the earth" (Is. XLII, 10 seq.). To the universal rule of the Lord Isaias frequently returns (Is. XLV, 5-8, 18, 22-24; XLIX, 1-6; LVI, 6-8; LXV, 1; LXVI, 19-24).

Like an ever recurring refrain, the subsequent prophets continue to announce the entrance of the Gentiles into the Kingdom of God. See, for example, Jeremias III, 17, Zacharias VIII, 20-23; IX, 9-10; XIV, 16-17 and Aggeus II, 8. Micheas makes the words of Isaias his own (Mic. IV, 1-2). Malachias gives us the finest expression of this truth.

As the centuries passed, through the days of the monarchy, the exile, and the restoration, prophecy, which at first had been heard more and more frequently, gradually began to grow still once again. The Israelites drew near a time that may have reminded them of the days of Samuel: "And the word of the Lord was precious in those days" (I Kgs. III, 1). Before that silence was complete, one voice, that of the last of the minor prophets, uttered a prophecy.

It was probably in the days of Esdras and Nehemias that Malachias lived. In the opening chapter of his prophecy he reproaches the Israelites for various derelictions: they have been ungrateful, their priests have offered the lame, the blind, all manner of unclean oblations; in such a people the Lord could have small pleasure. In contrast to His Chosen People, how well would the Gentiles serve Him!

> *For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts (Mal. I, 11).*

This oblation of praise is to be offered in every part of the world. The expression "from the rising of the sun even to the going down," tempting as it may be to give it a temporal interpretation, is really geographical. It means simply from the east to the west, from one extremity of the earth to the other. Note, for example, the same expression in Psalm CXII, 3, and how it stands parallel to "above all nations," of the succeeding verse. Reading Psalms XLIX, 1, and CVI, 3, confirms this conclusion. And the sacrifice is to be offered in every part of the world by the Gentiles as opposed to the Israelites (I Par. XVI, 24; II Esd. V, 8; Ps. LXXVIII, 10). It is they, as members of God's Kingdom on earth, who are to make the clean oblation and share in the blessing of having His name great among them.

Not only in these sweeping and all inclusive terms does the Old Testament make it clear that all mankind can be regarded

as the beneficiaries of the blessings; in passage after passage it breaks down the beneficiaries into various classes. The view which has hitherto been horizontal becomes, as it were, vertical. From the highest to the lowest, all are to be included. Thus, those occupying exalted places, kings, princes, elders, are to be members of the Kingdom. "Whose kingdom is an everlasting kingdom, and all kings shall serve him and shall obey him" (Dan. VII, 27, Cf. also Ps. CI, 16, and Is. LX, 3); kings and princes: "Kings shall see, and princes shall rise up and adore" (Is. XLIX, 7. Cf. also I Kgs. II, 8); and the ancients or elders of the people: "The Lord of hosts . . . shall be glorified in the sight of his ancients" (Is. XXIV, 23).

But the prophets never weary repeating that those who will enjoy the blessings of the Messianic Kingdom are also those in lower ranks of life. Thus, destined to be subjects of the Kingdom are the needy and the poor: "But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth" (Is. XI, 4. Cf. also Ps. CXII, 7, and I Kgs. II, 8); the hungry: "The hungry are filled" (I Kgs. II, 5); mourners and prisoners: "He hath sent me to preach . . . a release to the captives and deliverance to them that are shut up . . . to comfort all that mourn" (Is. LXI, 1-2). So, all the people, whatever their material condition. And so, too, all the people, whatever their spiritual condition. Thus, the meek and contrite (Is. XI, 4 and LXI, 1); the saints: "He will keep the feet of his saints" (I Kgs. II, 9); the just (Ps. XXXVI, 17)—all will be members of the Kingdom. All, in a word, "that hope in him" (Nah. I, 7; II Tim. XI, 9); nay, even his adversaries: "The adversaries of the Lord shall fear him" (I Kgs. II, 10). [1]

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(1) I am very grateful to the Very Reverend Monsignor Edward A. Freking, S.T.D., of Cincinnati, Ohio, Associate Professor of Missiology at Mount St. Mary Seminary of the West, Norwood, Ohio, for the following note. It offers an interesting explanation of how the truths of Revelation, despite their universal character, so long remained confined to the Israelites.

"The characteristic of the Old Testament is not one of expansion but of *restriction*. While it is true that Revelation—the Promise of the Redeemer and all it implies—was at first *universal* (given as it was to all men in the person of Adam and Eve) it was nevertheless restricted by a principle of elimination which forms the "master-idea" of the entire Old Testament. Thus Cain and his descendants are first eliminated, the revelation being given to Seth and his descendants. The deluge eliminated all but Noe and his sons, from among whom Sem and his descendants, the Semites, are singled out. With the call of Abraham only his family among the Semitic peoples is considered. Of the sons of Abraham only Isaac is singled out, then Jacob alone. His twelve sons become in turn the fathers of the Twelve Tribes of Israel, the Chosen People of God. The process of elimination continues in operation further restricting the bearers of the Promise to two tribes, to certain individuals among them, until finally the whole process terminates in Christ.

"With Christ and His establishment of the Church and the New Testament the process is reversed. It becomes not one of restriction but of *expansion*—an expansion which in the design of God's Providence is destined to become again *universal*.

(C) The temporal extent of the Messianic Kingdom.

It is a great deal that the Messianic Kingdom is to spread to the ends of the earth and to include all nations; yet this fact would be little more than a mockery unless the Kingdom were destined to endure. So that as a corollary to its geographical and ethnological extent, the question of its temporal extent must be considered. And a consideration of this question shows that the Kingdom is to endure forever.

II Kings VII, 12-13

In the days of David, when the monarch of all Israel proposed to build a house to the Lord, the privilege was denied him; but in return, as it were, for this disappointment he was compensated by the promise that the Messianic King should spring from his posterity:

> *I will establish his kingdom . . . and I will establish the throne of his kingdom for ever (II Kgs. VII,* 12-13).

David may well have been astonished at the generous, almost extravagant, terms of this promise: a kingdom to last for ever! In his astonishment, he may have felt that here "for ever" was used in a sense common enough in the Hebrew, to mean a long, an indefinitely long period of time; but could the promise possibly mean a kingdom that was to last to the end of time itself? Or, perhaps, even beyond? Hesitation to answer this question in the affirmative we may excuse in an astonished David, but not in the generations that succeeded him. As the promise is repeated, the meaning of its terms becomes too clear to admit of doubt. The psalmist, for example, sings. "I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me, and as the moon perfect for ever" (Ps. LXXXVIII, 36-38). The kingdom is to endure until the sun ceases to shine by day and the moon by night. So Isaias understood the promise to David. And when speaking of the Messias, the child that is to be born to them,

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"This 'master-idea' of Revelation finds its fulfillment in the missionary activity of Christ's Church in which we are privileged to share. Considered in this light the Chi-Rho takes on a new significance representing graphically (symbolically) the original universal revelation contracting and terminating in Christ and then, through Him, expanding again to become universal."

the prophet tells the Israelites: "He shall sit upon the throne of David, and upon his kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and for ever" (Is. IX, 6-7). In the same vein are the words of Daniel (Dan. II, 44; VI, 26; VII, 27). Yes, the promised kingdom is to last "for ever" in the strictest sense of the words, on this earth until the consummation of the world and thereafter unto all eternity.

(II) *Actual Missionary Activity*

In describing a universal Messianic Kingdom, the prophecies commented on above establish the bases and supply the motives for missionary activity. While they were finding utterance, God was making Himself known through His Chosen People to the Gentiles. Joseph and Moses made Him known to the Egyptians, Eliseus to the Syrians, and the exiles to those among whom they dwelt. These were, but only in a restricted sense, missioners of the Lord. Aside from this, it would seem—although the question is not free from difficulty—that there was on the part of the Israelites very little if any activity of a missionary nature. Only two things give us pause. Jonas received a divine call to preach directly to the Gentiles; and the Septuagint repeatedly speaks of proselytes.

(1) The mission of Jonas.

The book of Jonas divides itself readily into two parts. The first deals with the adventures of the prophet aboard the ship going to Tharsis. In his contact with the mariners Jonas is distinguished in no way from Joseph or Moses or Eliseus: the catching force of his example, not his words, brought God to these men of the sea and them to God. The second part deals with his mission to the Ninivites. In this episode the career of Jonas is unique; for alone of all Israelites is he recorded to have received a divine call to preach to the Gentile. This book was intended to teach the Israelites a lesson.

That lesson is not that the Jew must go out and strive to convert the Gentile to Judaism. Jonas preached penance because of the wickedness of Ninive; he did not bid its citizens become sons

of Abraham. "Sin maketh nations miserable" (Pr. XIV, 34). If Ninive did not repent and turn from its sins, it should be destroyed. When it turned from its evil ways and believed in God, it was spared, and the mission of Jonas had ended. There is no indication that the people came over to Judaism; yet the mission of Jonas had been successful.

The lesson of the book is rather that God "wishes all men to be saved" (I Tim. II, 4), "that God is not a respecter of persons, but in every nation, he that feareth him and worketh justice is acceptable to him" (Acts X, 34-35). This lesson is taught in many ways. The pagan mariners moved by the sincerity of Jonas pray and offer sacrifices to the Lord (Jon. I, 14-16). The Ninivites do penance (Jon. III, 5). Their repentance taught its lesson all the more effectively in that the Assyrian was not simply a foreign nation to the Israelite, but the most fearful of his enemies. And the repentance comes through the preaching of a prophet of the Lord! Finally, the lesson is taught when God manifests His concern for the thousands of innocent in the great city (Jon. IV, 10-11). And the moral is driven home forcibly as we see the prophet in every instance come off second best to the pagans.

The attitude of Jonas attempting to resist his vocation, it is not unlikely, typifies the frame of mind of many Jews of the time, who were not yet attuned to the idea of going out to the Gentile. At first he tries to escape his mission by taking flight from the face of the Lord and sailing away to Tharsis. After the failure of this attempt and his miraculous deliverance, he is won over by the grace of God, and at the second command goes to Ninive. His preaching is successful beyond anticipation. Jonas thereupon bursts into petulant pettishness; the threat of destruction which he had hurled against the city was frustrated by the penance of its people. He ends by venting his wrath on the withered ivy, only to receive the lesson of the book: "Thou art grieved for the ivy . . . And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?" (Jon. IV, 10-11). We can scarcely resist wondering whether Jonas, who had so successfully preached penance to the Ninivites, himself did penance. His previous repentance leaves us hopeful, but the book is silent.

In contrast, then, to the clearcut lesson that the Gentiles are the concern of God is the equally clearcut picture that Jonas and presumably the Jews of his time were not of a mind to preach even penance to the Gentiles, much less undertake a mission of conversion. But if Jonas, who lived in the eighth century before Christ, under Jeroboam II (IV Kgs. XIV, 25), resisted such a mission, the teaching of his book, which formed a part of the canon of their Sacred Writings, must have made its impress and gradually prepared the Jews for a more universal outlook. It was a leaven at work. And if we wonder that none followed Jonas in his preaching, that none acted on the lesson of his book, we must recall that our wonder is conditioned by our living in an era that enjoys the fruits of the Incarnation.

(2) The question of proselytes.

The frequent occurrence in the Septuagint of the term "proselyte" (rendered in the Douay generally by "stranger," but sometimes by "proselyte") may lead one to suppose that the Jews engaged in some sort of missionary activity; but the term is somewhat misleading. It does not always signify one brought over to Judaism, and great care must be taken to determine its precise meaning at various periods in the history of the Israelites. During the Mosaic days and long after, the "proselyte" is usually little more than the stranger, the non-Israelite, dwelling within the gates. The term is correctly rendered in those instances by "stranger" (Ex. XII, 48, and XX, 10). Even in those earliest days, however, there are a few instances where it may properly be rendered by "proselyte" (Ex. XII, 49). But only when we reach the last century before Christ and the first of our era is it in general use to signify one adopting the religion of the Jews. At this last stage, if we may trust rabbinical writings, proselytes were of two classes. Some were "of the gate." These were to the Jews (but with all necessary reservations) what the catechumens were to the Christians. They might aptly have been called candidates. Other proselytes were "of righteousness" or "of the covenant." These corresponded (but always with reservations) to Christian converts; they truly embraced Judaism by undergoing circumcision. But quite aside from the terms applied to them, a few converts to Judaism were the experience of the Jews from the beginning.

The servants and foreigners in Abraham's retinue were circumcised with him (Gen. XVII, 27), and the Sichemites, impelled by passion and deceived by the sons of Jacob, fulfilled all that was required for admission to the covenant (Gen. XXXIV).

The Jews were therefore prepared for the provisions of the law of Moses which regulated admission of the Gentile to the covenant. Expressly the entrance of the Edomite and the Egyptian is provided for (Dt. XXIII, 7-8). Circumcision was an indispensable condition (Gen. XVII, 14; Ex. XII, 48). But if a necessary condition, it was not in itself sufficient for internal conversion to God. Both the law (Dt. X, 16; XXX, 6) and the prophets (Jer. IV, 4; IX, 25-26) make it clear that the circumcision must be in heart as well as in flesh.

Taking advantage of these provisions of the Mosaic law, a number of non-Israelites espoused Judaism. Jethro did so (Ex. XVIII, 9 and 12). In the days of the divided monarchy, Naaman is converted on the occasion of his cure (IV Kgs. V, 15-17). The deliverance of the Jews recorded in the book of Esther resulted in many of other nations and religions joining themselves to the worship and ceremony of the Jews (Esth. VIII, 17). In cities of the dispersion other influences were at work among the Greeks of the higher classes; to enjoy certain privileges some of them in Alexandria became converts to Judaism. The Machabees enforced conversion with the sword (I Mac. II, 67; XIII, 48; XIV, 35. Josephus, *Antiquities,* XIII, 9, 1; 11, 3; 15, 4). One may, of course, question how many of these were circumcised in heart. Under the Rabbi Hillel (70 B.C.—10 A.D.), who urged the Jews to bring men to the law, this ferocious ardor fortunately took a milder form. With the turn of the century, from the New Testament we learn of proselytes in Jerusalem, Antioch, Athens, and other places. That these were the result of a measure of activity on the part of the Jews we may conclude from Our Lord's condemnation of the hypocritical zeal of the Pharisees (Matt. XXIII, 15).

But by and large, except where the sword enforced external submission, the initiative to conversion seems generally to have been taken not by the Jew but by the prospective proselytes; like Ruth, though not always from such exalted motives, they freely and unurged chose for their God the God of Israel. Only by way of exception do we find traces of any positive missionary activity.

It is as a result of such activity, perhaps, that we meet the Gentile centurion, ripe for conversion, who was "devout and God-fearing." But one must recall that until he had learned the lesson taught through this centurion, even St. Peter had held that it was "not permissible for a Jew to associate with a foreigner or to visit him." Only when enlightened by the Holy Spirit did St. Peter perceive "that God is not a respecter of persons. But in every nation, he that feareth him, and worketh justice, is acceptable to him" (Acts X). The lesson of the book of Jonas had made its way.

(III) *Conclusion*

(1) Psalm LXXI.

The indications of universality found scattered through the passages called to witness above are all summarized in Psalm LXXI. The psalm, in majestic fashion, carries on the promises contained in Psalm II, 8; in turn it is taken up by the prophet Zacharias (Zach. IX, 10). It describes in vivid terms the geographical, ethnological, and temporal extent of the Messianic Kingdom.

Catholic exegetes are unanimous in interpreting Psalm LXXI as Messianic. "It is not Solomon or any other actual king of Israel whose reign is here described: it is the Ideal King, the Messias" (Boylan, *The Psalms,* vol. I, p. 289). Although this represents what seems to be an unescapable view in the light of the language of the psalm, nevertheless some exegetes maintain that the king whose reign is described is Solomon, who, however, is to be taken as a type of the Messias. In either case, the kingdom is depicted as universal in extent, as destined to stand forever.

> *And he shall rule from sea to sea: and from the river unto the ends of the earth (Ps. LXXI,* 8).

To each expression in this verse a specific reference can be ascribed. Thus, "from sea to sea" may mean from the Indian Ocean and its farthest shores to the Mediterranean and the very

Gates of Hercules. "From the river" is generally accepted to mean the river *par excellence* of the time, the Euphrates, although St. Augustine points out that the river may be the Jordan, whence, following the baptism of Jesus Christ, His Kingdom began to be propagated. But if specific references can be found in this and the following verses, there can be little question that their accumulated force describes a world-wide Kingdom. Neither the sea nor the river is to be taken by way of setting definite boundaries, but rather as a poetic expression of ultimate reaches, of territory without limits; or, as the verse itself says, of a Kingdom that is to extend "unto the ends of the earth."

> *All nations shall serve him . . . And in him shall all the tribes of the earth be blessed; all nations shall magnify him (Ps. LXXI, 11b and 17cd).*

"All nations," "all the tribes," shall be blessed: in these words the psalmist re-echoes the promises of Genesis, with their doctrine of universalism. Some have interpreted this as a reference to the Last Judgment; but no violence is done to the language by applying it to the Kingdom of God on earth. Does not Our Lord seem to allude to its fulfilment when he bids His Apostles make disciples of all nations (Matt. XXVIII, 19)?

All types of persons within these nations and tribes may be members of the Kingdom. Tribute and gifts shall come from kings (vv. 10 and 11a) and their subjects (v. 11b); for "nations" in 11b is parallel to, yet in contrast with, "kings" of 11a. These subjects are the afflicted, who, in clearest token of God's justice, are to be cared for, and whose oppressors are to be humbled (v. 4). How different this from other kingdoms! They favor the rich and the powerful, they oppress the weak and the poor; this Kingdom will help the poor man that cries out, the fatherless, the widow, and will be an eye to the blind and a foot to the lame (Job XXIX, 12-17; Is. XI, 4). The subjects of the Kingdom will be even the most distant and most barbaric of foreigners, as typified by the Ethiopians, who are strangers and dwellers in the desert (v. 9a), and who may here represent the Gentile. It will number among its subjects also its enemies (v. 9b).

And he shall continue with the sun, and before the moon, throughout all generations . . . For him they shall always adore: they shall bless him all the day (Ps. LXXI, 5 and 15).

The Kingdom is to last as long as the sun and moon; it is therefore to be a Kingdom without end: "And his throne as the sun before me, and as the moon perfect for ever: and a faithful witness in heaven" (Ps. LXXXVIII, 38). On earth it is to endure to the last day, "even to the consummation of the world" (Matt. XVIII, 20), which will not be until these cease to be the rulers by day and by night (Matt. XXIV, 29); and in heaven thereafter for all eternity, since the Lord is to replace the sun and moon as a light without end to the Kingdom. "Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory" (Is. LX, 19).

* * * * *

Until the angel in the fields of Bethlehem announced the tidings of joy which were to be "to all the people" (Lu. II, 10), the divine economy apparently did not call for general missionary endeavor or widespread conversion of the Gentile to the worship of the God who had revealed Himself to the Chosen People, "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. VI, 6). Many a Gentile in those days may have wished to learn of the God of revelation. But how could he learn of Him? Could he read of Him in the Scriptures? To be sure; but had he done so, when asked if he understood what he read, more than one would have been compelled to give the same answer that the eunuch gave to Philip. Philip found him reading the prophet Isaias and asked him, "Dost thou understand what thou art reading?" To this the eunuch gave answer, "Why, how can I, unless someone shows me?" (Acts VIII, 27-31).

And there would have been none to show the Gentile of the Old Testament because the mandate had not yet gone out to make disciples of all nations, the Holy Spirit had not yet descended in the form of "parted tongues as of fire" (Acts II, 3). To one only

in Old Testament days do we read of any corresponding mandate having been given: "Now the word of the Lord came to Jonas, the son of Amathi, saying: 'Arise, and go to Ninive the great city and preach in it' " (Jon. I, 1-2). But that mission, we have seen, was rather to have the Ninivites abandon the wickedness of their ways than to have them embrace Judaism. And yet that the Old Testament foretold that the Gentile would form a part of God's Kingdom on earth cannot be doubted. Exegesis of the outstanding Messianic prophecies has made this evident. An analysis of the promises contained in them has shown that all men are to be the beneficiaries of their blessings—all mankind, Gentile as well as Jew: nay, in their fulness, "there is neither Gentile nor Jew" (Col. III, 11).

Messianic times had to arrive for the full flourishing of the Messianic blessings. Before the last days, while Isaias was announcing that Israel was to be a light to the Gentiles, only the firmament of the heavens went forth into all the earth and unto the ends of the world, to show forth the glory of God and declare the work of his hands (Ps. XVIII, 1-5). But after the Child, of whom Isaias had also spoken, had come and gone, died and risen again, the ends of the earth began to call upon the name of the Lord, for His Apostles and disciples, and their followers, took up the mission until then preached only by the silent stars (Rom. X, 13-18).

Study Outline

HOLY SCRIPTURE AND MISSIONARY ENDEAVOR

(Old Testament)

1. When the Israelites reached the Promised Land, why was there so little missionary endeavor; especially in the light of the Messianic prophesies?

2. In Genesis III, 15, what must be the accepted interpretation of the word *"seed,"* with particular reference to the universality of the Kingdom?

3. From the viewpoint of missionary activity, explain the divine call of Abraham, when the Lord said to him,

   I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindred of the earth be blessed. (Gen. XII, 3)

4. That all nations would turn to God is clearly brought out in the Pentateuch. Give at least one instance where the same thought recurs in the prophets.

5. Briefly comment on the prophecy of Malachias I, 11, with reference to the expression of the sacrifice being offered "from the rising of the sun even to the going down."

6. David was promised that the Messianic King would spring from his posterity. Why was this Kingdom to include all men and to last for ever?

7. To what people did Joseph and Moses, acting as missionaries, make God known?

8. Explain the purpose of Jonas' mission to the Ninivites; what moral lesson is taught by this mission?

9. Jonas lived in the eighth century before Christ. His teachings formed a large part of the canon of the Jewish Sacred Writings. How explain that other religious leaders failed to follow his example?

10. Explain the various meanings of the word "proselyte" in the Septuagint.
11. What was the result of enforced conversions, like those practised by the Machabees.
12. Briefly exegate Psalm LXXI showing its Messianic prophecy and its motives for missionary activity in the Messianic Kingdom.

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The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

HOLY SCRIPTURE AND MISSIONARY ENDEAVOR

(New Testament)

Rev. Wendell S. Reilly, S.S.

Our divine Savior may in a very true sense be called a missionary since the word means "one sent." "As my Father has sent me I send you," he said to his disciples in the Upper Room when he appeared to them on the first Easter evening, (Jn. 20:21). We might dwell on Him as a model missionary, meditate on His words and actions to see what genuine missionaries should think of the task assigned them and how they are to carry it out. But these Gospel lessons are known to us all and we may well confine our study to the Apostles and their associates. We shall consult His teaching only in the first part of our study, to show the universal character of the missionary's appeal and set before us a general view of our Lord's concern to raise up men who would make known His word, everywhere and always.

When He was on one of His missionary journeys in Galilee "seeing the crowds He was moved with compassion for them, because they were bewildered and dejected like sheep without a shepherd." Then He said to His disciples: "The harvest indeed is abundant but the laborers are few. Pray therefore the Lord of the harvest that He may send laborers into His harvest" (Matt. 9:38). God though He was, it pleased Him to be dependent on men in bringing salvation to the world. As He had chosen the Twelve that they might be with Him and He might send them, so they must pray for other missionaries prepared for their work. In the mission sermon preached by our Lord before sending them forth upon this temporary mission He restricted their field to the lost sheep of the house of Israel. But He makes it plain that His own saving work was universal and that after offering the gospel first to the chosen people He would, through them, proclaim it to all nations. Thus in presence of the great faith of the officer of Capharnaun, He uttered these significant words: "Amen I say to you, I have not found so great a faith in Israel. And I tell you that many will come from the east and from the west, and will

feast with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom will be put into the darkness outside; there will be the weeping and gnashing of teeth" (Matt. 10-12). The universality of the Gospel and consequently of its ministry is also well brought out in the final charge to the Apostles: "Go into the whole world and preach the Gospel to every creature. He who believes and is baptized will be saved, but he who does not believe shall be condemned" (Mk. 16:16), a charge parallel to what is the climax of St. Matthew's report: "All power in heaven and earth has been given me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you even to the consummation of the world" (Matt. 26: 18-20).

Apostles' Missions

After hearing the Master's clear charge to go forth and preach the Gospel to every creature one is a little astonished to see the Apostles settle down in the home missions for some twelve years. It was not till the year 42 A.D. that Peter "went to another place," most likely Rome (Acts 12:17). Our Lord had told them in His last interview, just before the Ascension that they were to be witnesses for Him in Jerusalem and in all Judea and Samaria and even to the very ends of the earth. But as Peter and his companions must have realized, as they returned from the scene of the Ascension, it would be hard to get even Jerusalem to listen to their testimony. It was the proud capital of a hard-necked people; it would take great miracles as well as inspired preaching to get even a small minority to accept the truth that Jesus was the Messias. The Church of Jerusalem, to which St. Luke consecrates the first seven chapters of the Acts of the Apostles, was built up slowly, as are so many other missionary churches. It was built up by teaching indeed but also by suffering and prayer.

Since faith was the foundation of the Christian edifice, great care was shown in teaching the truth which must be believed. In a remarkably concise statement characterizing the Christians of

Jerusalem, St. Luke writes, "They continued steadfastly in the teaching of the Apostles and in the communion of the breaking of the bread and in the prayers." (Acts 2:42-43). St. Luke places the teaching of the word even before the Mass and the liturgical prayer of the Church. We belong to a religion of authority and in every mission field the missionary must be solicitous to teach what the Apostles taught and that only. The Apostles were so deeply persuaded of the importance of spreading and defending the faith that when trouble arose about the daily distribution of alms they ordained deacons to take over this part of their work: "It is not desirable," they said, "that we should forsake the word of God and serve at tables . . . we will devote ourselves to prayer and the ministry of the word," (Acts 6:2-5). One has only to turn over the pages of St. Paul's epistles to realize that strict orthodoxy was required in the Church and that the missionary must be on guard against adversaries of sound teaching. The Apostles must have felt like St. Paul: "Woe to me if I do not preach the Gospel" (I Cor. 9:16). The doctor of the Gentiles left even baptizing to his disciples that he might have more time to preach Christ Crucified (I Cor. 1:17).

Prayer

On a par with preaching is prayer. God is with His missionaries; they must manifest their dependence on Him. While He was here on earth He spent nights in prayer, for instance the night before He chose the twelve Apostles (Luke 6:12-16). We have in this paper spoken of His exhortation to pray that the Father might send laborers into His harvest. As man He asked for all man's needs. If we take the word prayer to mean not only petition but thanksgiving and our expressions of sorrow and contrition, prayer takes up a considerable part of the apostolic letters which we read in the New Testament.

The zeal of the Apostles brought forth the Church of Jerusalem. Probably, too, churches of Judea and Perea and Galilee were founded during this first period, when the Apostles were chiefly concerned with bearing witness to Jerusalem, although St. Luke says nothing on the subject in Acts, our principal document. The

visitation of St. Peter after the persecution raised on the occasion of St. Stephen's marytrdom, seems to be to churches already founded for some time (Acts 9:31-43). It was during this visitation that it was revealed to St. Peter that the ministry should extend to the Gentiles. He had heard the charge of our Lord to preach to every creature but neither he nor anyone else among the twelve knew upon what condition Gentiles could come into the Church. When the Prince of the Apostles was made to understand that a Gentile could be received into the Christian Church without circumcision and the observance of the Mosaic Law, he baptized the Gentile Cornelius and his household (Acts 10:48). He was the one who first opened the door to the Gentiles.

The chief instrument of the Holy Spirit in bearing witness to the very ends of the earth was St. Paul, but all the Apostles had a share in the work. There is danger of attributing too much to St. Paul in the spread of Christianity; not that he can be praised too highly for what he did, but he may be assigned too exclusive praise. The Twelve all bore witness to Christ not only in Jerusalem and Judea but in far distant lands. Unfortunately none of them had a historian like St. Luke; but ancient tradition is unanimous in ascribing to them heroic missionary activity in preaching the Gospel, and the Church assigns them a glorious place in her liturgy. They bore witness to Christ as occasion offered and the Holy Spirit directed; and like St. Paul they were ready to suffer for Christ. After undergoing the shame and the anguish of the flagellation "they departed from the presence of the Sanhedrin rejoicing that they had been worthy to suffer disgrace for the name of Jesus" (Acts 5:41). They left it to St. Paul, however, to set forth the function of pain in the achievements of the Apostles. He says to the Colossians: "I rejoice now in the suffering, I bear for your sake: and what is wanting in the sufferings of Christ I fill up in my flesh for His body, which is the Church, whose minister I have become" (Col. 1:24).

Church of Philippi

After reviewing in a somewhat abstract way the missionary labors of our Lord and the Apostles it may be well to depict such

labors and endeavors as they are manifested in a particular church. We may choose for this study the church of Philippi, first because its story is related with interesting details by St. Luke and St. Paul, and secondly, because it sets before us not only the great apostles but those evangelists of secondary rank who were their fellow-workers, some of whom were indeed layfolk. One of these assistants of the Apostles was St. Luke the Evangelist. As in his gospel he emphasizes the role of the Holy Spirit so he does in telling of the establishment of churches. We may let him relate in his own concise way the events which brought St. Paul and his companions, Silas, Timothy, and himself, from Asia into Europe, from proconsular Asia to proconsular Macedonia:

"Passing through Phrygia and the Galatian country, they were forbidden by the Holy Spirit to speak the word in the province of Asia. And when they came to Mysia, they tried to get into Bithynia, but the Spirit of Jesus did not permit them; so passing by Mysia, they went down to Troas." Here St. Paul and his associates must have been somewhat perplexed. Troas might have been a good place to establish a church—and we find a church flourishing there seven years later (Acts 20:7-12)—but it was in Asia and the Spirit of Jesus had forbidden them to preach there. While they waited for an intimation of God's will, "Paul had a vision one night; a Macedonian was standing, appealing to him and saying, 'Come over into Macedonia and help us.' As soon as he had seen the vision, straightway we made efforts to set out for Macedonia, being sure that God called *us* to preach the Gospel to them." (Acts 16).

A favorable wind brought the party from Troas to Neapolis, which was in Macedonia, in two days. Neapolis was a little seaport of no special consequence so the Apostle passed on to the important city of Philippi. St. Paul had always chosen big cities for his work. He doubtless knew that it is a good thing to evangelize country places but the Spirit must have made him understand that he would have more influence in the great cities of the Roman Empire and that his message would spread more quickly from them. Usually when he arrived in a city he sought out the Jewish quarter and preached in the synagogue. Manifestly a man of learning, he was listened to by the Jews of Diaspora. After a

time, however, a division would arise; some would cling to Paul and his assistants thus forming the nucleus of a new Christian community, while others would raise a disturbance and protest against his teaching of Christ crucified. Sometimes opposition became riotous. Before leaving Macedonia St. Paul was on one occasion accused of turning the world upside down. (Acts 17:6).

At Philippi, where there was no regular synagogue and there were apparently not many Jews, things were quieter. On the first sabbath after their arrival the missionaries went to a place of prayer outside the city and on the bank of a river. There they found gathered a number of women. Most of them were Israelites but some were proselytes, whom St. Luke calls persons "worshipping God." There were at that time many Macedonian women who had adopted the religion of Israel with its belief in One God and who observed some of His commandments. Many of these proselytes became Christians, a fact that the orthodox Jews found very objectionable. The missionaries went regularly to their meeting place to instruct the women there: St. Luke indicates that he took part in this instruction, thus showing that he was not merely a medical doctor but an evangelist as well. It was not the Jews who raised Philippi against the missionaries. It was the pagans. Some of them were infuriated when Paul freed a slave girl from an evil spirit thus depriving them of gain. They had him and Silas beaten with lictors' rods and cast into prison. The miraculous deliverance of the Apostles from prison and other miracles proved the truth of their teaching; but the magistrates expelled him from their city. One is reminded of the people of Gerasa who, though convinced of Jesus' supernatural powers, begged him to depart from their region.

Converts—Lydia

Not many converts were made in these early days of the Church of Philippi; but there is one whom God gave to His Church who deserves special attention. This was Lydia. In relating her conversion St. Luke uses an expression which recalls his special awareness of God's actions upon converts: "The Lord touched her heart to give heed to what was being said by St. Paul"

(Acts 16:14). Human agents may plant and water, but God alone gives the increase (1 Cor. 3:6).

After Paul and Silas had been forced by the Philippian officials to leave their city both Timothy and Luke seem to have remained. The former, however, is soon met with in the society of St. Paul, but Luke appears to have been left at Philippi. He does not use the pronoun *we* when relating St. Paul's subsequent doings until St. Paul comes back to Philippi some seven years later (57). At Philippi he would exercise his special endowment of an *Evangelist,* whose function was to complete the work of the Apostles in building up newly founded churches. It is not very likely that this evangelist spent seven consecutive years in one place; he must have preached elsewhere. It is not unlikely that he was that brother of Titus "whose services to the gospel are praised in all the churches" (2 Cor. 8:18). At any rate the fact that St. Luke, a man of great ability intellectually and of very great holiness, labored for a considerable time at Philippi explains the fact that this Church grew in numbers and fervor, and became specially dear to St. Paul. This special love is explained by the generosity of the Philippians. The first manifestation of generosity is that of Lydia, whose conversion we have already referred to:

"When she and her household had been baptized she appealed to us and said, 'If you have judged me to be a believer in the Lord, come into my house and stay there.' And she insisted on our coming." Or to use an expression which some of us are more accustomed to "she constrained us."

Mission-Aid

St. Paul and his companions must have appreciated very much this hospitality of Lydia. It would render it unnecessary to earn their living by making tents, practicing medicine or other labors such as they had to give their time to in Macedonia, Corinth and Ephesus. While one must admire their disinterestedness in thus making themselves independent not only of pagans, as did the mis-

sionaries of whom St. John writes in his third epistle (verse 8), but even of their own converts, we may think it a regrettable thing that they were not enabled to give all their thoughts and efforts to prayer and the ministry of the word. St. Paul teaches us positively that this is so when he urges Timothy to give himself up exclusively to religious interests and warns him not to become entangled in secular affairs (2 Tim. 2:1). Lydia seems to have grasped this truth at once and if she were in charge of mission-aid in our times she would make stay-at-home missionaries realize that the men and women who go forth into pagan lands to preach the gospel should not be obliged to act as tent-makers or even as medical doctors. At Philippi, in the year 50, Lydia began her mission endeavors in a very practical way. Her house very likely became one of those house-churches which we find in Jerusalem, where Mary the mother of Mark gave over her house to accommodate the church, and such as we find at Ephesus and Rome. A positive suggestion that this is so comes from the fact that when St. Paul and St. Silas were delivered from prison they went at once to the house of Lydia as erstwhile St. Peter had gone to the house of Mary at Jerusalem. Both greeted the brethren and bade them farewell in these houses, where Mary and Lydia were hostesses to the church.

St. Paul must have had Lydia particularly in mind when he wrote in his Epistle to the Philippians: "I give thanks to my God in all my remembrance of you, always in my prayers making supplication for you all with joy, because of your association in the spread of the gospel of Christ from the first day until now" (Phil. 1: 1-5).

When St. Paul was writing to the Philippians about the year 62 A.D. he recalls other mission help they had given him. They had, he said, sent him supplies at Thessalonica when he was establishing the Church there, "once and twice"; they had sent him aid in Corinth: "When I left Macedonia" he says, "no church went into partnership with me in the matter of giving and receiving but you only." He mentions, too, that in their solicitude for him they had sent to Rome not only money but a friend, Epaphroditus, to do what he could for him in his prison. These gifts and kindnesses, he assures his spiritual children, are pleasing

to him not merely because they relieve real wants (he has learned to live in abundance and to get on without things) but because they betoken gratitude and love. He can accept them without fear that he will be misunderstood.

Generosity

There is another service rendered by the generous people of Philippi not to St. Paul personally but to the poor of Jerusalem: Macedonia, despite its poverty, had given beyond what they might be able to give. Of course Philippians had taken part in this collection (2 Cor. 8-9).

This generosity of the Macedonians in money matters, shows how much spiritual help St. Paul had brought from Troas. St. Paul presents the subject to us here to show us that by such giving we may share in the propagation of the faith, be joined to the missionaries who are carrying the word of God to the utmost ends of the world.

Those who love the missions and encourage the work of missionaries might regard as said to themselves the words of St. Paul: "I have you in my heart in the defense and confirmation of the Gospel" (Phil. 1-7).

This generosity of the Christians of Philippi aroused in St. Paul not only gratitude for the past (St. Paul was ever giving thanks for favors received) but a hope that God would keep them safe unto the day of judgment, and keep them in the grace and spiritual joy which rewards those who proclaim his gospel:

"I have you in my heart," he says, "all you alike in my chains and in the defense and confirmation of the gospel, as sharers of my joys" (Phil. 1:18). They had indeed shared in the grace of the great Apostle of the Gentiles, been associated with him "in the spreading of the Gospel from the first day until now" (1 Phil. 1:5).

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Study Outline

HOLY SCRIPTURE AND MISSIONARY ENDEAVOR

(New Testament)

1. Briefly show that our divine Savior was a missionary in the true sense of the word.

2. Why did Christ first send the Apostles to the lost sheep of the house of Israel?

3. Later, Christ in His final charge to the Apostles showed the universality of the Gospel. What were His words?

4. For what reason did the Apostles ordain deacons?

5. How did the Apostles learn upon what conditions Gentiles could come into the Christian Church?

6. Briefly give the details of the founding of the church at Philippi as the story is related by St. Luke and St. Paul.

MISSIONARY ACADEMIA STUDIES WHICH WILL BE PRESENTED TO OUR MAJOR SEMINARIES FOR THE 1944-1945 SEMESTERS

OCTOBER:	*Part I* Holy Scripture and Missionary Endeavor (Old Testament) Reverend Charles O'Conor Sloane, S.T.L., S.S.L. *Part II* Holy Scripture and Missionary Endeavor (New Testament) Reverend Wendell S. Reilly, S.S.
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APRIL:	The Church and Cultural Life Reverend Allan P. Farrell, S.J.
MAY:	Primitive Religions Right Reverend Msgr. John M. Cooper

VOCATIONS

In these days when our own nation is stressing the fact that there can be no survival unless all men and women of good will make sacrifices in some way commensurate with the noble deeds of the warriors in battle, the Church lays emphasis upon the all-important principle that only a great grasp upon the spiritual foundations of man and society can lead to any setting for a better world. It is the spirit that gives life and purpose to all that we do. It is emphasis upon the needs of the spirit that alone will prompt young men and women to do even greater deeds of sacrifice and answer the call of Christ to preach the gospel to every creature.

If America is to take its rightful place after this terrible catastrophic warfare is finished, it must stress the spiritual values of life which presently it is fighting to preserve. Material aid given will be measured only by material standards. America must be the spiritual arsenal, helping by its prayers and high standards of moral life the souls of peoples which it has helped survive this global war. This means that fathers and mothers must instil deep in the hearts of young children the principles of sacrifice and high resolves that may lead them under God's grace and the inspiration of the Holy Ghost to the altars of our lands and to other lands far removed.

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